

361 boundaries. Such boundaries exist in theory, but are not always
[746] marked out. The religious ceremonies which are supposed to take
them into account just go round the outskirts of the village, paying
no particular attention to supposed boundary points.

363 The ordinary Kol village is not a pretentious affair. There will
be one or two central paths, three to ten feet wide and up to 200 yards
long, which are the main streets and which the houses face. If the
[364] terrain permits, these paths usually run in a northerly-southerly
[342] direction and are often winding. Between the houses there are little
lanes through which one may squeeze to get to the back of the village
where the trash is thrown. The houses are made of *chaisi* walls
plastered with mud, or possibly of thick mud walls. The roof is usually
of grass, but cheap country tiles are frequently employed. A two-
storied house is unknown except in the larger towns where brick is
used and some wealthy person resides. There is no street in the ordi-
nary sense of the word and the lanes which provide the outlets for the

361 various houses are narrow, dirty and tortuous. The individual group
may have two small buildings, one of which houses the cattle, though
[343] it is not unusual to find the cattle kept on the veranda. It is from
[231] such a village that the labourers go out to their fields which not in-
[241] frequently lie from two to three miles distant from the village. On
the edge of most villages are seen a few meaner huts grouped together
and in these one usually finds the depressed and the untouchables.
● 621 The fact is at once known by the pigs which are all about such houses.
564 Where Kols do not have their own village and are attached to some
735 larger village or hamlet the two groups usually live on the edge; but
the Kol, generally speaking, is more cleanly than the lower groups
whose houses occasionally adjoin his dwelling place. When questioned
why they live apart the answer has usually taken a three-fold form:

[262] It is claimed first that Hindus do not like to have Kols living near them
because they (the Kols) eat meat and especially pork, which is con-
sumed at the time of sacrifice. The next reason is an economic one:
Kols are too poor to rent lands or pay the house rent required in the
[427] villages. One rupee a year is the maximum paid outside the village
and sometimes nothing is required save a bit of help to the *magasari*
or landlord when he needs labourers in his fields. Kols also claim that
if they live in close proximity to the higher castes they would not be
free to sing and play the drum the whole night through, a thing which
they consider necessary at certain times of worship.

184 LIVING CONDITIONS. There is a good deal of variation in the
342 conditions under which the Kols live. In places where tenancy is
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